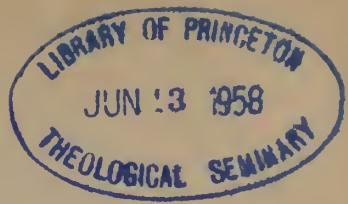


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SIXTY--THIRD, SIXTY--FOURTH, AND SIXTY--FIFTH VOLUMES

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The second edition of *Christianity, Islam and the Negro Race*, by Dr. E. W. Blyden, is now for sale at the office of the American Colonization Society, Washington, D. C. Price \$3.00.

THE AFRICAN REPOSITORY.

VOL. LXIV. WASHINGTON, D. C., APRIL, 1888. No. 2.

SEVENTY-FIRST ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

The record of the Seventy-First year of THE AMERICAN COLONIZATION SOCIETY is marked by the death of three Vice Presidents.

NECROLOGY.

1. **RT. REV. WILLIAM BACON STEVENS, D. D., LL. D.**, elected in 1874, was of simple manners, sound judgment and so drew to himself the confidence of men by the faithful discharge of duty that leadership was accorded him by those who saw his fine qualities. He was for many years active in the Pennsylvania Auxiliary as a Manager, and at the time of his death its esteemed President. The Society will retain the benefit of his great influence and wise work, while it lifts eyes full of tears for his loss to the home of his glory.

2. **REV. JAMES SAUL, D. D.**, elected in 1885, was conservative in his principles and of strong convictions of duty. He was one of the founders of the Louisiana Colonization Society, and more recently a zealous Vice President of the Pennsylvania Auxiliary. Dr. Saul was especially concerned in religious work among the colored people of the United States, and several institutions for their improvement have enjoyed his benefactions in liberal gifts. He demonstrated the blessedness of living with noble aims and dying in the accomplishment of holy purposes.

3. **REV. EDWARD P. HUMPHREY, D. D., LL. D.**, elected in 1872 was a man of superior endowments and elevation of character, full of sympathy for the helpless and distressed. His devotion to African Colonization gave the Society a claim upon him which he always fully recognized, and his position enabled him to make his friendship

for it of practical value. Always ready in suggestion and execution, he was among those upon whom it surely relied, and his place will not be readily filled.

Full of generous sympathies and earnest in his efforts to promote the best welfare of his fellow-beings, BENJAMIN COATES, ESQ., who died at his residence in Philadelphia, Pa., March 7, will long be pleasantly remembered in the wide circles where he had become known. His far-seeing interest in the Republic of Liberia, and his contributions for the promotion of her national life, entitle him to the gratitude not only of Liberians but all friends of Africa.

FINANCES.

The receipts during the year 1887 have been :—

Donations.....	\$1,726 00
Legacies.....	14,031 00
Emigrants toward cost of passage.....	433 45
For common schools in Liberia.....	1,418 40
Interest.....	1,584 44
Other sources.....	1,723 14
	<hr/>
Receipts.....	20,916 43
Balance 1st January, 1887.....	5,832 67
	<hr/>
Making available.....	26,749 10
The disbursements have been.....	18,499 19
	<hr/>
Balance 31st December, 1887.....	\$8,249 91

EMIGRATION.

One hundred and twenty-four persons have been given passage by the bark "Monrovia," from New York, viz.: March 5, (51), for Cape Palmas; July 20, (2), for Brewerville, and December 3, (71), for Cape Mount. Nearly all of these were in families of character, intelligent and industrious, who were influenced to remove to Liberia by information from relatives and friends who had preceded them. One was from New York City; two from Norfolk, Va.; one from New Berne, N. C.; three from Raleigh, N. C.; thirty-seven from Charlotte, N. C.; fifteen from Fort Mill, S. C.; ten from Gainesville, Florida; eight from Helena, Ark.; and forty-seven from Muscogee, Indian Territory. Seventy-one are twelve years old and over; forty-four are between two and twelve, and nine are less than two years of age. Fifty-two were reported as communicants in Evangelical Churches.

Of the adult males twenty-five are farmers, two are teachers, and one each a carpenter, painter, blacksmith and shoemaker, and one a licensed minister of the gospel.

A number of Liberians joyfully returned to their homes on each voyage of the "Monrovia;"—prominent among whom may be named the widow and five children of Ex-President Payne, Prof. Martin H. Freeman, and the wife, daughter and grandchild of the Rev. Dr. Blyden.

Letters from Liberia state "The new arrivals are doing well;" "Those who came by the 'Azor,' and located at Royesville and Burns-ville, are succeeding admirably;" "The recent additions to Cape Palmas are mostly contented and happy in their own houses and on their own lands, and are rejoicing in their improved condition and surroundings;" "They are a good class of people and promise to prove adequate to the task of helping to build up the Republic."

An intelligent emigrant writes:—"I thank God we were enabled to reach Cape Palmas December 24th, and were taken ashore the following day. All my company of ninety-seven persons landed in very good health. We are well pleased with our new homes, and if I keep the mind I now have I will never return to America to live. I find everything here just as represented—jacks, hogs, ox carts, &c. We like our ration arrangements also. The lands are rich indeed. Please do all you can to send out emigrants next winter."

Attention is invited to the fact that the last company of emigrants was dispatched to Cape Mount, the northwestern portion of the Republic, a region of which it is said that "there is nothing wanted but men, means, and enterprise, to make it one of the most flourishing commercial ports in Western Africa." The great highway from that part of the coast to the Valley of the Niger, passing through a rich and salubrious country, has its outlet at Cape Mount. It is expected that this company will occupy the fertile lands on the river or on the magnificent lake not far from the settlement.

Constant applications are received from other parts of the Republic for immigrants. It is probable that the Spring expedition will be sent to Sinoe, and that in the Fall to Bassa.

Emigration to Liberia every year under the auspices of the American Colonization Society has been uninterrupted for the past sixty-seven years. Those now reported make the number sent since the civil war to be 4024, and a total from the beginning of 16,022, exclusive of 5722 recaptured Africans which it induced and enabled the Government of the United States to settle in Liberia, making a grand total of 21,744 persons to whom the Society has given homes in Africa.

APPLICATIONS.

The people of color are loud in their appeals for help to reach the land of their fathers. The Society received during the year one hundred and eighteen new applications for passage to Liberia, and a much larger number of appeals from former applicants for aid. All these are purely voluntary and spontaneous.

In many instances the names and ages of applicants for emigration are furnished, but in the majority of cases a very general statement of numbers is alone given. The following quotations from the letters of recent correspondents, with the names of the places from which they wrote, show that it is not possible to give in figures the number of those seeking the Society's assistance:

Sandifer, N. C., the better class of people; *Wolfsville, N. C.*, a great many; *Valdosta, Geo.*, a colony; *Orlando, Fla.*, thirty-five or forty families; *Gainesville, Fla.*, a company; *Sturgis, Miss.*, many people; *Newton, Miss.*, more than five thousand citizens; *Houston, Texas*, some parties; *Galveston, Texas*, a crowd; *Trinity, Texas*, two or three thousand persons; *Conway, Ark.*, a large number of people; *Van Buren, Ark.*, a society; *Memphis, Tenn.*, quite a number; *Chattanooga, Tenn.*, several families; *Makanda, Ill.*, a great many; *Carthage, Mo.*, several colored persons; *Kingman, Kan.*, lots of people; *Niota, Kan.*, twelve men of us and our families; *Muscogee, Indian Territory*, a large number of families.

The desire of the Negroes for emigration to the fatherland is sometimes said to be exaggerated by Colonizationists; but the *South-Western Christian Advocate*, edited by the Rev. Marshall W. Taylor, D. D., lately contained the following: "Shall we go to Africa or not? This is the question as it is not infrequently put to the editor of this paper by men who are ready to go to their fatherland. They want intelligent direction and quiet counsel, such as in most cases colored men are unable to obtain, since among us the most of our public-spirited like to be seen and heard in all they do. But Africa; shall Negroes of this country go there? Let the inferior masses remain here, wards of America, and if they wish to do so, let them drink up the blood of the various nationalities as a solution of the Negro problem. But our professional men, women, and families of character and money; let those who can do anything to produce something for his neighbors to consume, apply and carry along every art with the religion of civilization to that country. What, then, shall we go to Africa? Yes, if we are so situated that by going we can do something better for Africa than add to her pauper population."

Among the petitions submitted to Congress during the past session praying for an appropriation of one hundred dollars apiece to enable them to go to Liberia was one, as stated by the Senator who presented it, "from a committee of colored men who say they represent five thousand people."

And there recently appeared in *The Church at Home and Abroad* the following from Rev. H. N. Payne, Field Secretary of the Presbyterian Board for Freedmen: "Much as the colored people are attached to the places where they grow up, thousands of them would gladly go to Arkansas, to Texas, or to any other place where they would better their condition; but they cannot raise the money to emigrate, and must stay and suffer where they are."

This is disinterested testimony, put not half as strongly as the facts warrant. The "any other place" is Africa; and if these hapless creatures do not name Africa in the utterance of their tearful longings, it is because thousands do not dream that there is any possibility of ever getting to that Continent.

LIBERIA.

The prospects of Liberia are brightening. Hon. C. T. O. King, Mayor of Monrovia, writes as follows:

Religious.—The several denominations are moving on the even tenor of their way. The Liberia Conference of the Methodist Episcopal Church held its annual session in Clay-Ashland, February 3-7, Bishop William Taylor presiding. The statistics are: 21 traveling preachers, 56 local preachers, 2,628 full members, 361 probationers 23 churches valued at \$25,755; 37 Sunday-schools, with 371 officers and teachers, and 2,371 scholars. The collections during the last year were \$400 for missions and \$1,524 for ministerial support. Bishop Taylor, after inaugurating his great work on the Congo, is now turning his attention to Liberia, with the aim and desire of operating from that Republic as a base to the heart of Nigritia.

"The Baptist Convention reports 31 churches, 23 licensed ministers, and some 2,000 communicants. It has established a mission at Zodikie, eight miles from the nearest American settlement, where it owns five hundred acres of land and two buildings. Here is located the Rick's Institute for the education of native youth, named in honor of Mr. Moses U. Ricks, a well-to-do coffee planter at Clay-Ashland, and a contributor of \$500 cash to the school.

"The Episcopalians are in good condition at Cape Palmas, but elsewhere they are not making much progress, owing to the scarcity of clergymen. The value of their efforts among the Greboes has

just been demonstrated by the Christian converts during the rebellion at Cavalla, some seventy of whom, with their native rector, Rev. M. P. Valentine, preferred to leave their kindred, homes and property at that place, and start life anew among the American settlers at Cape Palmas, rather than unite with their heathen brethren in resistance to the Government of Liberia.

"THE SCHOOLS of the American Colonization Society at Arthington and Brewerville continue to be patronized by those for whom they are intended, and they are proving a valuable help to the rising generation of those growing settlements. I recommend that the Society establish a primary school at Cape Mount.

"AGRICULTURE, especially in this (Montserrado) county, is in a flourishing state. The coffee crop is large this season — our planters being stimulated to renewed energy by the advance last year in the selling price of the berry abroad. It would astonish and gratify any one to visit the St. Paul's river and see how the heavy forests have been made to give way to substantial buildings and coffee plantations, with rice, vegetables and fruits in their season. Through the thoughtful generosity of Hon. Henry M. Schieffelin in supplying neat wire for fencing, a number of our farmers are increasing their stock of cattle. I saw a few days ago at Brewerville, Mr. Howell Tyler utilizing African oxen in ploughing his land."

JUBILEE.

Eighteen Hundred and Eighty-Seven was a year of Centenaries and Jubilees. The centennial of the signing of the Constitution of the United States was observed, and Queen Victoria celebrated the fiftieth year of her reign. Sierra Leone rejoiced over the centenary of her existence, and the African Methodist Episcopal Church the centenary of its foundation: while President Cleveland of the United States and President Johnson of Liberia celebrated the Jubilee of their birth. It seemed to have been a year providentially appointed for retrospect. To millions it suggested a review of the past. The American and British nations have looked back upon their history, and, in doing so, the history of the whole world passed before them.

The Jubilee of the Secretary of the American Colonization Society suggests a review of the events which have transpired bearing upon the work of African Colonization and Liberia,

When the Secretary, October 17, 1837, became connected with Colonization, the Society was twenty years old. Nearly all the original founders of the Society and of Liberia were living and active. In

Africa the colonists had obtained a permanent foothold, having been fifteen years in occupation.

The question of the outlet of the Niger had just been settled by the Landers: but the grand results of modern exploration in Africa had not yet been achieved: therefore, as an officer of a Society whose operations were in Africa, the Secretary has had the opportunity of watching closely and following with practical interest, the whole series of brilliant explorations witnessed by the present generation. He has seen the large blank spaces which confronted him on the map of Africa in the office in Philadelphia, in 1837, gradually filled up, until now the Continent seems alive with a busy, stirring population, with rivers and lakes, with cities and manufactories, with agriculture and commerce.

In 1837, the Colony of Liberia existed in separate settlements under different administrations, independent of and unconnected with each other, responsible to different organizations in this country: viz: Monrovia and its adjacent settlements were under the American or Parent Society: Bassa Cove and Edina under the Pennsylvania and New York Societies; Cape Palmas under the Maryland State Society, and Sinoe, just established, under the Mississippi Society.

This condition of things threatened to be fruitful of serious evils to the young colonies: and warnings from Africa made a deep impression upon the friends of Colonization generally and especially those responsible for the management of the several Societies. They felt the importance of uniting the settlements under one central Government. Much diversity of opinion prevailed as to the best means of accomplishing the object. Those who preferred united action in Liberia, finding their views sustained by many of the most talented and experienced of the settlers, and others who had been Agents and Governors of the colonists, proposed a Convention of Delegates from the American Colonization Society, the New York and Pennsylvania Colonization Societies and the Maryland State Colonization Society; which was held in Philadelphia, September, 25, 1838. At the Convention a general form of union was discussed and a Committee was appointed to prepare a plan, to be submitted to the several Societies for their consideration. At the Annual Meeting of the Board of Directors of the American Colonization Society, held in Washington City, January 5, 1839, a Constitution for the United Colonies, under the name and style of the COMMONWEALTH OF LIBERIA was adopted: and Thomas Buchanan Esq., of Philadelphia, Pa., was appointed Governor. Mr. Buchanan had resided about a year in Liberia as Governor of Bassa Cove, where he was beloved by the colonists and

respected by the native Kings. It was believed that a more competent man could not be found to preside over the interests of Liberia and carry into operation the provisions of the new Constitution.

Governor Buchanan was the first and last white Governor of the Commonwealth, and the last white man who presided over the affairs of Liberia. He died, after nearly three years of hard labor, September 3, 1841, and was succeeded in the office of Governor by Mr. Joseph Jenkins Roberts, an emigrant from Virginia of twelve years residence in the country. After six years of successful administration of their own affairs, the people, in Convention assembled, July 26, 1847, constituted and declared themselves a "free, sovereign and independent State, by the name and title of the REPUBLIC OF LIBERIA."

Cape Palmas or "Maryland in Liberia"—the colony of the Maryland State Colonization Society—continued its separate existence under the faithful auspices of that Society until 1854, when it became a free and independent nation by the name of the State of Maryland in Liberia. In 1857, the State entered the Republic proper as the County of Maryland in Liberia.

The next events of importance affecting Colonization and Liberia were the emancipation of the slaves in the United States, and the recognition of the Independence of Liberia by the Government of the United States.

January 21, 1864, the Secretary was unanimously elected by the Board of Directors at Washington City to take the place of the Rev. R. R. Gurley as Corresponding Secretary of the American Colonization Society. Mr. Gurley had been relieved from the cares and duties of that office and assigned an honorary relation in connection with the Society. President Warner, Liberia's third President, had just been inaugurated for his first term.

In 1865, a new departure was taken by the Society in sending emigrants to Liberia from beyond the limits of the United States. Three hundred and forty-six persons were sent by the Society from Barbadoes, W. I., to Monrovia:—a step whose wisdom has been abundantly vindicated by the valuable agricultural and other improvements introduced by them into the Republic.

In 1867, the Society celebrated its Semi-Centennial Anniversary. In 1873, by the death of the Rev. William McLain D. D., the offices of Financial Secretary and Treasurer devolved upon the Secretary. In 1874, he was appointed Consul General of the Republic of Liberia to the United States.

The removal of the Secretary from Philadelphia to Washington was coincident with a very important era in the Society's work. The abolition of slavery had produced new conditions in the whole field of its operations in America, and it appeared before the world under a new aspect. It could no longer be charged with the guilt of rendering slavery more secure by deporting the restless and discontented among the slaves. The *raison d'être* of the Anti-Slavery Society, which had been its professional antagonist and accuser, having ceased, that organization passed away. But when its work was done, the work of the American Colonization Society assumed larger and more serious proportions. As might have been expected, and as was foreseen by the founders of the Society, the coming of liberty to the millions in the South brought the general desire for exodus from the house of bondage. Applications to the Society for passage to Liberia multiplied and continue to multiply. The great mass of the Negro population of America, whatever may be said to the contrary, cling with a restless and irrepressible longing to the land of their fathers. While the learned Negroes hesitate and the colored gentlemen argue, the mass of Africa's descendants are calling for the means of egress from the country of their exile.

But the ability of the Society to answer the earnest calls of the weary exiles diminished, on the arrival of emancipation, in proportion to their number, and the conditions of the Society's work were modified and new methods had to be adopted. The pressure still continues,

In looking back upon the fifty years' work of the Society, the Secretary cannot have one moment's misgivings as to the methods and line of policy pursued. He believes, and has through all his active life believed, in the grandeur and practicability of the Colonization scheme. If he has any—the slightest—cause for regret it will be that, hampered in its financial resources, the Society has not been able to carry out in its operations every detail of its policy—to adhere more closely to the letter and spirit of its fundamental principles.

The Secretary feels that though devoting his energies to the building up of a Christian Nation of Negroes in West Africa, he has been lending a hand, through the only available agency to help forward the regeneration of a Continent and the intellectual and moral progress of a race: and that for Africa, not all the discoveries of the last century have been so important as the founding of
THE AMERICAN COLONIZATION SOCIETY.

HON. PETER PARKER, M. D.

Since the foregoing was prepared, the Society has been called to sorrow over the departure from earth of the senior member of the Executive Committee. That body, at a special meeting held January 12, 1888, adopted the following minute:—

Resolved, That the Executive Committee hereby record their deep sense of the loss they have sustained in the death of their late beloved associate, HON. PETER PARKER, M. D. They recall with gratitude and admiration his twenty-eight years faithful service in the cause of African Colonization, his unwearied diligence, his unvarying courtesy, his wise counsels, and the gentle suavity of tone and manner which so truly indicated the Christian kindness and sympathy of his heart.

Resolved, That in heartfelt sympathy the foregoing be communicated to the bereaved widow and son of our venerated friend."

THE PENNSYLVANIA COLONIZATION SOCIETY.

This Society is an auxiliary to the American Colonization Society, which has its headquarters in Washington, D. C.

The Republic of Liberia, the only Christian Republic on the Continent of Africa, was founded by it, and the Society has ever since been looked to by that Republic for encouragement and aid. At the present time the Society is aiding to the extent of its power, worthy, but poor Negroes, who desire to emigrate to Liberia. Contributions may be sent to the Treasurer, JOHN WELSH DULLES, 313 Walnut Street, Philadelphia.

President, ROBERT B. DAVIDSON.

VICE-PRESIDENTS:

Alexander Brown,
Archibald McIntyre,
Hon. James Pollock, LL. D.,
Wm. E. Schenck, D. D.,
Jay Cooke,
Wm. M. Pettit,
Charles R. Colwell,
Charles D. Currie, D. D.,

Peter W. Sheaffer,
Rt. Rev. M. A. DeWolfe Howe, D. D.,
Wilbur F. Paddock, D. D.,
Robert Shoemaker,
Rev. Bishop W. R. Nicholson, D. D.,
James A. Chaplin, D. D.,
Rt. Rev. O. W. Whitaker, D. D.

Secretary and Treasurer, JOHN WELSH DULLES,

MANAGERS:

Arthur M. Burton,
S. E. Appleton, D. D.,
E. W. Appleton, D. D.,
Edward S. Morris,
Gilbert Emley,
R. M. Luther, D. D.,

Rev. A. Elwyn,
Rev. Edward Webb,
Wm. M. Longstreth,
Thomas. Hockley,
Edward R. Wood,
A. W. Russell.

MINUTES OF THE SOCIETY.

WASHINGTON, D. C., *January 15, 1888.*

THE AMERICAN COLONIZATION SOCIETY celebrated its Seventy-First Anniversary in the New York Avenue Presbyterian Church, Washington, D. C., on Sunday evening, January 15, 1888.

The services were conducted by Rev. W. A. Bartlett, D. D., pastor of the church, who also presented the Seventy-First Annual Report of the Society, stating that a printed abstract of the Report had been distributed in the pews.

The Annual Discourse was delivered by Rev. J. Aspinwall Hodge, D. D., of Hartford, Conn., on the text, Psalm 67, 4: "Oh, let the nations be glad and sing for joy, for Thou shalt judge the people righteously and govern the nations upon earth."

The benediction was pronounced by Rev. Dr. Hodge.

COLONIZATION ROOMS, *January 17, 1888.*

The Annual Meeting of THE AMERICAN COLONIZATION SOCIETY was held to-day at 3 o'clock P.M., in the rooms of the Society.

In the absence of the President, Rev. William E. Schenck, D. D., senior Vice-President in attendance, presided.

The Minutes of the Anniversary meeting on the 15th inst. were read, and with the Minutes of the Annual Meeting of January 18, 1887, were approved.

Rev. Dr. Thomas G. Addison and Dr. William W. Godding were appointed a Committee to nominate the President and Vice-Presidents for the ensuing year.

On motion of Hon. Charles C. Nott, it was

Resolved, That the Society gratefully acknowledges the able, eloquent and fearless presentation of the cause of African Colonization by the Rev. J. Aspinwall Hodge, D. D., in his address before the Society in the city of Washington on its Seventy-First Anniversary; and that a copy of the Address be requested for publication.

Resolved, That the thanks of the Society be tendered to the Pastor, Trustees, and Congregation of the New York Avenue Presbyterian Church in the city of Washington, for the use of that church on the occasion of the Seventy-First Anniversary of the Society.

Rev. Dr. Addison, Chairman of the Committee on Nominations read a report, recommending the re-election of the present President and Vice-Presidents, and the election of Hon. William, Strong, LL.D. of the District of Columbia, Rev. J. Aspinwall Hodge, D. D., of Connecticut, and Arthur M. Burton, Esq., of Pennsylvania, as additional Vice-Presidents, as follows :

PRESIDENT,

1853. HON. JOHN H. B. LATROBE.

VICE-PRESIDENTS,

- | | |
|--|---|
| 1838. Hon. Henry A. Foster, N. Y. | 1878. Hon. Richard W. Thompson, Ind. |
| 1851. Rev. Robert Ryland, D. D., Ky. | 1878. Admiral Robert W. Shufeldt, U. S. N. |
| 1851. Hon. Frederick P. Stanton, Va. | 1880. Francis T. King, Esq., Maryland. |
| 1859. Hon. Henry M. Schieffelin, N. Y. | 1880. Rev. Samuel D. Alexander, D. D., N. Y. |
| 1866. Hon. James R. Doolittle, Wisconsin. | 1881. Rev. Bishop H. W. Warren, D. D., Col. |
| 1867. Samuel A. Crozer, Esq., Pa. | 1882. Henry G. Marquand, Esq., N. Y. |
| 1870. Robert Arthington, Esq., England. | 1884. Rev. George D. Boardman, D. D., Pa. |
| 1872. Harvey Lindsly, M. D., LL. D., D. C. | 1884. Rev. Bishop E. G. Andrews, D. D., D. C. |
| 1874. Rev. Bishop R. S. Foster, D. D., Mass. | 1884. Rev. Edw'd W. Blyden, D. D., Liberia. |
| 1874. Rt. Rev. Gregory T. Beckett, D. D., O. | 1884. Rev. Otis H. Tiffany, D. D., Pa. |
| 1875. Rt. Rev. M. A. De W. Howe, D. D., Pa. | 1884. Rt. Rev. Henry C. Potter, D. D., N. Y. |
| 1875. Samuel K. Wilson, Esq., N. J. | 1886. Hon. Alexander B. Hagner, D. C. |
| 1876. Rev. Samuel E. Appleton, D. D., Pa. | 1887. Hon. Robert S. Green, N. J. |
| 1876. Rev. H. M. Turner, D. D., LL. D., Ga. | 1888. Hon. William Strong, LL. D., D. C. |
| 1877. Prest. E. G. Robinson, LL. D., R. I. | 1888. Rev. J. Aspinwall Hodge, D. D., Ct. |
| 1877. Rev. William E. Schenck, D. D., Pa. | 1888. Arthur M. Burton, Esq., Pa. |

The figure before each name indicate the year of first election.

Whereupon, on motion, it was

Resolved, That the Report be accepted and approved, and that the Society elect the officers nominated by the Committee.

On motion, Adjourned.

WM. COPPINGER, *Secretary*.

FEMALE COLORED MISSIONARIES.

Miss L. C. Flemming, recently commissioned to the Congo by the Baptist Missionary Union, is said to be the first single colored woman sent from this country to her own people in Africa. Miss Nancy Jones, a graduate of Fisk University, now on her way to missionary work in Eastern Africa, is the first unmarried colored woman sent by the American Board.

MINUTES OF THE BOARD OF DIRECTORS.

WASHINGTON, D. C., *January 17, 1888.*

THE BOARD OF DIRECTORS OF THE AMERICAN COLONIZATION SOCIETY met this day at 12 o'clock M. in the rooms of the Society, No. 450 Pennsylvania Avenue, N. W., Washington, D. C.

In the absence of Hon. John H. B. Latrobe, President of the Society, Dr. Charles H. Nichols was chosen to preside.

Prayer was offered by Rev. Thomas G. Addison, D. D.

Mr. William Coppinger was appointed Secretary of the Board.

The unprinted portions of the minutes of the last meeting, January 18 and 19, 1887, were read, and the minutes were approved.

Rev. Dr. Schenck and Messrs. Davidson and Emley were appointed a Committee on Credentials; and they retired and subsequently reported through their Chairman, the following named Delegates appointed for the year 1888:

PENNSYLVANIA COLONIZATION SOCIETY.—Robert B. Davidson, Esq., Rev. William E. Schenck, D. D., Arthur M. Burton, Esq., Gilbert Emley, Esq.

The following DIRECTORS were stated to be in attendance:

DIRECTORS FOR LIFE.—Dr. Charles H. Nichols, Right Rev. Henry C. Potter, D. D.

EXECUTIVE COMMITTEE.—Hon. Charles C. Nott, Reginald Fendall, Esq., Rev. Thomas G. Addison, D. D., Rev. Byron Sunderland, D. D., Dr. William W. Godding.

Whereupon, on motion, it was

Resolved, That the Report of the Committee on Credentials be accepted and approved, and the gentlemen named be received as members of the Board.

The Secretary presented and read the Seventy-First Annual Report of the American Colonization Society.

Whereupon, on motion, it was

Resolved, That the Annual Report be approved, and referred to the Standing Committees according to its several topics.

The Secretary presented and read the Statement of the Executive Committee for the past year and accompanying papers. Also a list of property of the Society, and a Statement of receipts by States in the year 1887.

The Treasurer presented and read his Annual Report of receipts and disbursements, with the certificate of audit.

Whereupon, on motion, it was

Resolved, That the Statement of the Executive Committee and the Treasurer's Report for the year 1887, with the accompanying Annual and other papers, be accepted, and that so much of them as relate to Foreign Relations, Finance, Auxiliary Societies, Agencies, Accounts, Emigration, and Education, be referred to the several Standing Committees in charge of those subjects respectively.

The Chairman appointed the STANDING COMMITTEES, as follows:

COMMITTEE ON FOREIGN RELATIONS AND ON EDUCATION.—Hon. Charles C. Nott, Right Rev. Henry C. Potter, D. D., Robert B. Davidson, Esq.

COMMITTEE ON FINANCE AND ON ACCOUNTS.—Reginald Fendall, Esq., Robert B. Davidson, Esq., Rev. William E. Schenck, D. D.

COMMITTEE ON AUXILIARY SOCIETIES AND ON AGENCIES.—Rev. Thomas G. Addison, D. D., Rev. Byron Sunderland, D. D., Gilbert Emley, Esq.

COMMITTEE ON EMIGRATION.—Arthur M. Burton, Esq., Rev. William E. Schenck, D. D., Dr. William W. Godding.

On motion of Mr. Emley, it was

Resolved, That a Committee be appointed to nominate the Executive Committee and the Secretary and Treasurer for the ensuing year.

Mr. Emley, Judge Nott, and Rev. Dr. Schenck, were appointed the Committee.

Letters were read from the following named Directors presenting excuse for absence: Rev. G. W. Samson, D. D., January 10; Rev. Edward W. Appleton, D. D., January 11; Rev. William H. Steele, D. D., January 13; and Dr. James Hall, January 14; and from Hon. John H. B. Latrobe, President, January 20.

On motion it was

Resolved, That the Board do now adjourn to meet in these rooms at 10 o'clock to-morrow morning.

Adjourned.

WASHINGTON, D. C., *January 18, 1888.*

THE BOARD OF DIRECTORS met this morning at 10 o'clock in the rooms of the Society, Dr. Nichols in the chair.

Prayer was offered by Rev. Dr. Schenck.

The minutes of yesterday's meeting were read and approved.

Judge Nott, Chairman of the Standing Committee on Foreign Relations and on Education, reported that no business had been referred to them calling for a report.

Whereupon, on motion, it was

Resolved, that the report be accepted and approved.

Mr. Davidson, from the Standing Committee on Finance and on Accounts, presented the following reports; which were read, and on motion they were accepted and approved :

The Standing Committee on Finance respectfully report, that they have examined the Securities of the Society and find them correctly stated, and in the possession of the Treasurer.

The Standing Committee on Accounts have examined the Treasurer's Account for the year 1887, and the vouchers for the expenditures, and find the same correct.

Rev. Dr. Addison, Chairman of the Standing Committee on Auxiliary Societies and on Agencies, read the following as their report; and it was, on motion, accepted and the resolution was adopted :

WHEREAS, The Board of Directors have again and again passed resolutions favorable to the establishment of Auxiliary Societies in the different States, and to the employment of Agents to make known the objects of the Society and collect funds for its work. Be it

Resolved, That the Executive Committee be urgently requested to carry out, wherever expedient or practicable, the policy so often and emphatically endorsed by this Body.

Dr. Godding, from the Standing Committee on Emigration, read the following report; and it was, on motion, accepted and approved :

The awakened interest throughout Christendom in the development of the Continent of Africa, the large number of applicants for aid to emigrate thither, and the present financial resources of the Society would seem to justify the expectation that the present year would witness the embarkation of a goodly number of colonists under the auspices of the American Colonization Society, to aid in the great work of Christianizing and civilizing Africa.

This is pre-eminently the work for which the Society was organized, and believing that it is also the Master's work, and that under Providence emigration has in all ages been a highly important means whereby the civilization of the world has been developed and extended, your Committee offer the following suggestions as pertinent to the subject.

Since these emigrants go to make themselves a country and a home on the virgin soil of a new world, to aid in creating communities in what relatively speaking is still the wilderness, to bring schools to barbarism, to plant the cross among the idols of paganism and the tents of Islam, to help maintain the institutions of a free government among a people apparently needing to be taught the first principles of finance and political economy; and since the number of persons who can receive aid to emigrate at the hands of this Society is necessarily

limited, we respectfully submit for the consideration of the Executive Committee, whether in selecting persons who are to be aided in emigrating by the funds of the Society, preference should not be given to Christian young men and women of African blood who are in the full vigor of life, and who by their education and talents would be capable of organizing here in America a community of their own with the churches, schools and industries necessary to its successful maintenance and growth.

That they further consider whether it would not be well in each company sent out, that some organization should be attempted so that each band should go equipped as a distinct colony with its artisans, its agriculturists, its teachers and its ministers of Christ, electing its officers and making to itself a community of interests, with the laws and regulations governing that community. Might not such a company, properly officered with men of the right stamp, landing on a new shore, be capable, like the Mayflower of old, of founding there an empire for itself?

Mr. Emley, Chairman of the Special Committee on Nominations, read a report, recommending the election of the following officers :

SECRETARY AND TREASURER.—William Coppinger, Esq.

EXECUTIVE COMMITTEE.—Hon. Charles C. Nott, Reginald Fendall, Esq., Rev. Thomas G. Addison, D. D., Rev. Byron Sunderland, D. D., Justice William Strong, Dr. William W. Godding, and Rev. Adoniram J. Huntington, D. D.

Whereupon, on motion, it was

Resolved, That the report be accepted and approved, and that the Board elect the officers nominated by the Committee.

On motion, it was

Resolved, That the Annual Report of the Society be referred to the Executive Committee for publication.

On motion it was

Resolved, That the Board greatly miss the presence and counsels of its honored President on this occasion, and tender to him our hearty good wishes for continued health and usefulness.

Rev. Dr. Addison offered prayer, and the Board, on motion, adjourned.

WM. COPPINGER, *Secretary*.

REINFORCEMENT REQUESTED.

BISHOP FERGUSON, writing from Cape Palmas under date of November 9th last, says: "I am very glad indeed you have been able to send out the Rev. Mr. Williams and Miss Merriam. We need such reinforcement. I wish you could find a well-trained lady to come to assist in the Cape Palmas Orphan Assylum and Girls' School; one who has had some experience in teaching, and a real Church-woman. If no white woman will consent to come perhaps a competent colored one can be found in the South. I may add that it is very desirable that the lady should be well up in the art of fancy needle-work."

From the Church at Home and Abroad.

WHAT CAN CHRISTIANS DO FOR AFRICA?

Rev. E. W. Blyden, D. D., LL.D., has sent us the following in answer to our question addressed to him: "What can American Christians do for Africa through Liberia?" We bespeak for this article an attentive perusal, and subsequent thoughtful consideration.

No agency has yet been tried for Africa's regeneration which promises so much and is capable of so much for the permanent welfare of the people as the method of the American Colonization Society in the establishment of Liberia. All other efforts from abroad may be classified under two heads—the disorganizing and the corrective. The work of one set of foreigners is to introduce the agencies of helplessness; of the other, the instruments of mental and moral degradation. The missionary represents the one; the trader the other. In districts subject only to pagan rule, the traders really govern the country. Everything is made to subserve the interest of their trade. They appeal to the cupidity of ignorant chiefs, and fix the standard of morality. The missionary is helpless.

European colonies, though existing for a higher purpose, and though under their protection and stimulus the missionary can do an unmolested and even apparently aggressive work, yet, in such colonies, the measure of progress allowed to the natives must be limited, seeing that the power and prestige of the Europeans interests must be made the first consideration.

The United States, then, have furnished Africa with the most effective instrument of unlimited progress and development in the Republic of Liberia. The basis of the Liberia political life is the American constitution and laws. But the earlier legislators of the new State very soon discovered that American precedents, in not a few important respects, would have to be set aside; and it is creditable to their statesmanship that they were able to introduce with prudence such modifications into the American system as made it applicable to their new circumstances and practicable for their purposes. Their successors are finding more and more that as they advance into the Continent and develop national life, new modifications will be necessary. These must take place if there is normal growth—if the nation is to be the true expression of the race. The friends of Liberians abroad cannot help them to national or racial expression. They must fight their own battles and achieve their own victories, if they are not to be overawed, depressed and overcome, not so much by the merits and virtues as by the vices and failing of foreigners, whose literature they read and whose commodities they purchase.

The theory upon which Liberia was founded has thus far stood the test. It is a theory with definite practical consequences, which every one who is earnest in the desire for African regeneration and acquainted with the facts must accept, and which no one in these days, however antagonistic to the Negro in exile, will strenuously oppose.

In the European colonies along the coast there may be the evidences of material prosperity, but it proceeds with the heavy and crushing indifference of the car of Juggernaut, and, like the conductors of that ponderous vehicle, it looks upon the possible destruction of individuals as no serious evil; as possibly for their own good and for the advancement of the cause. There is no recognition, therefore, of the fact that there are hearts that feel, no notice taken of sensibilities that may be rudely lacerated, no effort to nurse the well-spring of a nobler life within. The native is, as a rule, simply the victim of an unsympathetic apparatus of political and commercial machinery.

In Liberia matters are entirely different. The people, with all the drawbacks incident to their necessarily isolated life, have the legislative control of at least five hundred miles of coast, and of an indefinite interior. They recognize the necessity—the prime necessity—of the moral and religious emotions. Their minds are strengthened and expanded by the wide and glorious prospects which their independent nationality and the vast Continent on which they live, with its teeming millions of their blood relations open before them; and they stretch out their hands to the United States for the return of their exiled brethren, to increase their civilized and Christian force. They ask for greater educational and religious facilities. They could have greater material prosperity; but they look upon the life as more than meat, and the body as more than raiment. For more than half a century they have resisted the appeals of Europeans for an indiscriminate trade in the country, and have thus kept an extensive region both on the coast and in the interior in a virgin state, waiting for their brethren from abroad, who will know how to protect themselves against the influence of a vicious foreign trade, and who will be able to introduce, in a regular and healthful form, the blessings of freedom and civilization. As an example of the work in promotion of a genuine Christian civilization which Liberia, as an independent nation, whose laws are final, has the power of performing, see the recent law enacted against Sabbath-breaking, which applies only to the seaboard and to the proceedings of foreign vessels (*African Repository*, July, 1887). You would understand the import of this fact and its bearing upon Christianity in this country if you could see how, all along the coast out of Liberia, the Sabbath is disregarded by foreign traders, while the mis-

sionaries look helplessly on. In course of time, Liberia will banish the traffic in spirits from the whole of her domain; and in this effort she will be sustained by the great Mohammedan trading community on the east and north.

Now, here is an instrument—indigenous, sympathetic and permanent—for the aggressive work of the American Church. If American Christians will deal with this question earnestly and wisely, they can in a few years revolutionize the Nigritian countries. America possesses the elements—the human instruments—now needed for the work in Africa, and they are anxious to come.

Now, ought not the Church, in contemplating the magnitude of the work in Africa, to consider whether this superfluous energy might not be utilized? Here at least is the physical basis of a great moral and spiritual superstructure. Do not go about lamenting your incapacity to help Africa when you have with you the elements of effective assistance, but which, on account of its apparent insignificance, you despise. Remember Longfellow's baffled and disheartened artist :

Then a voice cried, "Rise, O Master ;
From the *burning brand of oak*
Shape the thought that stirs within thee !"
And the startled artist woke,—

Woke, and from the smoking embers
Seized and quenched the glowing wood
And therefrom he carved an image,
And he saw that it was good.

O thou sculptor, painter, poet !
Take this lesson to thy heart :
That is best which liest nearest ;
Shape from that thy work of art.

Do not wait until you have trained the Negroes up to your ideal—in your peculiar modes of thinking. You cannot make them Anglo-Saxons. You never will make them so in spirit and possibilities if I interpret the providence of God aright. The Hebrews in Egypt remained illiterate and ignorant, though surrounded for four hundred years by the splendors of a brilliant civilization. That civilization was not for them, though they had by providential direction been brought in contact with it. It was not suited to the peculiar work for which they were destined. So the children of Africa among you have in them the possibilities of a great work in the fatherland. Remove them from the pressure in your country to the freedom and congeniality of their ancestral home, and so open a wider sphere for the

play and development of social, moral and spiritual nature. It is not the best plan to rely upon college training to fit them for work in Africa.

The fugitive Hebrew slaves, without the learning of the schools, received the law for their guidance—found the truth for their race—in the solitudes of the deserts. In Africa the merest rudiments of western learning will have more power upon the Negro than the highest culture in America. There is something in the atmosphere, in the sunshine, the rain, the flowers, the music of the birds, that makes the *a b c* of our culture more valuable to him than all the metaphysics and philosophy you can possibly give him in America.

In contrasting the results of the methods of his Mohammedan teachers upon the Negro with those produced upon him by the efforts of his Christian guides and instructors, one is reminded of the old story of Falconnet, a vain French artist, who was once lecturing a class of students on the horse of Marcus Aurelius. For a time he was critical and captious, pointing out little faults of detail and contrasting them with a more perfect anatomical model of his own. But at last the spirit of the artist overcame professional jealousy, and he exclaimed, "After all, gentlemen, that ugly horse lives, and mine is dead." Something of the same feeling comes over the thoughtful observer as he studies the results of the two religious systems upon the African. The Christian Negro, equipped with all the apparatus of the schools, appears at a disadvantage by the side of his Mohammedan brother. The training of the latter is admitted to be faulty and imperfect, but he is at home in Africa and dominant in the land of his fathers. After all, the ugly horse is *alive*.

If Christians in America will trust to the healing and restorative power of nature, and will help the thousands to migrate to Africa, and then, under the influence of the earth and sky and sea of the ancestral home, will further assist them with elementary schools and plain gospel preaching, and with tools for mechanical and agricultural work, Africa will soon lift up her head.

The methods generally pursued, apart from the principle of the Liberian enterprise, will never cause Christianity to penetrate the interior with any hope of bringing the tribes under its sway. Of another thing I am not much less assured, that Mohammedanism—unless Liberia is strengthened and stimulated by an increase of civilized population and schools—will extend its influence to the sea along the whole of Upper Guinea and will control the indigenous tribes. This it will do with the countenance and support of European governments dependent for their revenues upon a trade largely under the control

of the sober and energetic Moslems. At Senegal a splendid mosque erected by the Government is lavishly supported from the public treasury. And yet the Mohammedans strenuously resist the military enterprises of the French in the interior.

The religion of Arabia has the advantage of numbers in its work in Africa. The religion of America may also have this advantage, if the Church there will get near enough to the unsophisticated Negro to understand his broken utterances about Africa. Dr. Ellinwood told the Assembly at Omaha that "the Mohammedan college in the little African state of Tripoli, with one thousand students, sends to the interior not less than three hundred missionaries every year; and the great Azar in Cairo, with ten thousand students, sends to the Moslem mission fields not less than two thousand a year.

The Nigritian Mohammedans are wonderful propagandists. Half scholars, half merchants, they are devoted to trade, literature and religion; they are also pilgrims and adventurers. You will find them in every important city on the coast; and in the interior they haunt the busy centres of trade, and lead in all the places of popular devotion. They have in their favor certain elements of truth—enough to make them grow and thrive. The Koran appears to the cursory and superficial reader self-contradictory, dull—"a tissue of incoherent rhapsodies;" but it is impregnated with a few grand ideas, which stand out strongly from the whole. On the St. Paul's river one frequently sees huge trees standing on high banks overhanging the stream, with just enough root in the soil to hold them, but growing in all the luxuriance of the trees in the fertile valley or on the rich mountain side. These river-side trees are a picture of Islam. It is a mighty tree standing on apparently very little soil, but soil enough to hold it. Every rising tide seems to threaten its downfall, but the water recedes; freshets come and go, and leave it more firmly rooted in the earth than before. It is a power to be reckoned with, then, in all attempts to evangelize Africa; and no isolated missionary effort can resist the organized force it brings.

Bishop Taylor has recognized this important fact, and he is endeavoring to demonstrate the feasibility and necessity of *colonics* for the greater and ultimate success of mission work in Africa. He has recently wisely adopted Liberia as a base and strategic point for his operations, where, protected in his rear by a regular government in sympathy with his work, he will not be subject to the intrusion of so many conflicting influences to which he is exposed in the Congo country.

Shall Liberia, for the want of a generous and far-sighted sympathy, be compelled to linger in the unhealthy regions of the coast,

circumscribed in the field of her operations and paralyzed by physical and moral malaria, while thousands of possible agents of an effective work within and beyond her borders, wander uselessly about your country, asking, "Who will show us any good?"

In the great speech of Dr. Ellinwood before the Assembly, so full of the philosophy and the results and the hopes of foreign missions, not one word is said of the work in Africa or of the future of this Continent. Perhaps she is so near America in the millions of her representatives there that she is regarded as a part of the home mission field. Then deal with her as a part of your household, and remember the apostolic estimate of the man who fails to provide for his own household.

From the Spirit of Missions,

BISHOP FERGUSON'S WORK IN LIBERIA.

Since presenting my annual report up to June 30th, the work has gone on successfully, though not without some interruption.

The first thing that claimed attention was our semi-annual missionary convocation, which came off on the first, second and third days of July, in St. Mark's Church. All the members—clergymen, catechists and teachers—were present, except Mr. John P. Gibson, of Thurston Station, who sent an excuse. The reports and addresses made were, on the whole, encouraging, and showed real advancement at some of the stations.

The next important event that I may report is a tour which I made to the interior in July and August. The Rev. E. M. Keda Valentine and the two teachers who were to be placed in charge of stations—Messrs. James H. Dennis and George Dowe Natt—accompanied me. We took the land route to Dihne, the capital of the Gbodobo tribe, situated on the Cavalla river. This being an important point, I determined to open there the new station for which provision had been made through the Massachusetts Branch of the Woman's Auxiliary, if all proved well. Reporting ourselves to King Nmano Tac, we informed him of our purpose to pass on up to Tebo, where we would spend the Lord's Day and return on Monday, and requested him to have his chiefs and head men to meet us on our return, which he promised to do. We then embarked in two leaky canoes and ascended the stream. Reaching Nyinumu after dark, we stopped, and went up into the village to introduce Mr. Natt to King Betumu and his chiefs as their teacher, in place of Mr. Proud, who has been transferred to Hoffman Station. They met us in the king's house, and re-

ceived him with the customary formality of hand-shaking. Our journey was then resumed. The weather was pretty cool, and we were all tired and sleepy; rather too much so to keep the necessary look-out for the numerous snags that make travelling on the river at night somewhat dangerous. It was a great relief to us when, at 1 A. M., the canoes struck the landing of Tebo Bohlen Station. The Rev. A. H. Foda Vinton received us, and gave us lodging in his spacious house.

On the following day—Saturday, July 30th—I inspected the station and school. Much work has been done on the grounds. Besides an abundance of cassada, potatoes, and eddoes, a good crop of rice has been raised. There were twelve boarding and two day-scholars present in the school, who made recitations in Bible history, Church Catechism, primer, counting and writing; and did well, considering the short time that the school has been in operation.

In the afternoon we went over to the heathen village to visit King Tayu Segbe. Brother Vinton had enrolled his name among the candidates for baptism; he having expressed a desire for the same, and manifested considerable earnestness. A favorable circumstance, too, was the fact of his having but one wife at the time, which was quite unusual for a man of his position. On introducing the subject of his intended baptism, and questioning him in reference to the same, we discovered that his mind had undergone a change.

Sunday, the Eighth after Trinity, was a day that will not soon be forgotten by those who were present at Tebo Bohlen Station. At 7.30 A. M., I conducted the first service, assisted by the Rev. Messrs. Valentine and Vinton, and celebrated the Holy Communion. We were fourteen at the Lord's Table. Service was again held at 11 A. M. King Segbe and several of the chiefs from the two nearest villages were present. The congregation numbered about sixty all told. After brief discourses from brother Valentine and myself, I baptized seventeen persons. Nine of these were boarding-scholars, one the infant son of brother Vinton, and the others men and women—some of them far advanced in years—from the heathen villages.

In the afternoon, brother Vinton took us to Yoke, a village belonging to another tribe, where he had a sick candidate who was not able to walk. The man was brought from his miserable hut into our presence by his kinsmen. He had been a great warrior in his day; but life seemed now a burden. His emaciated countenance and withered limbs showed that he had been a prey to a wasting disease. Heathenism has nothing to offer to such unfortunate creatures: no hope, no comfort, and often no attention whatever. Having questioned him,

as usual very closely, in order to be assured that there was no deception, and explaining the importance of the Sacrament which we were about to administer, Elijah Digbade was then baptized in the name of the Holy Trinity. The closing service of the day was held at night on the Station. The Rev. Messrs. Valentine and Vinton read Evening Prayer, and I addressed the converts. God be praised for this day's record. May an abundant harvest follow the gathering in of these first-fruits at our new station to the glory of His Name.

On Monday, August 1st, we started from Tebo early in the morning. We stopped at Nyinumu, and left Mr. George Dowe Natt in charge of that station. He is one of the Christians who were forced to leave their homes at Cavalla on account of the political trouble; was educated in the Hoffman Institute, and seems to be an energetic young man!

We arrived at Dihne at 1 P. M. King Tae informed us that the chiefs had assembled in the morning, according to the arrangement, but as we were not present, they dispersed. We soon learned, however, that this was not a fact; nor was this the only fault we found in him. He manifested a most disagreeable and turbulent disposition. We discovered, however, that his naturally bad temperament had been wrought on by a political trouble. A large faction of his subjects had assumed a rebellious attitude. When we succeeded in having a meeting held to consider the matter that had carried us there, a large majority of the people favored our mission, and were ready at once to enter into the usual agreement; but it was not without considerable delay and much talk that we succeeded in bringing the king to terms. What made matters worse was the fact that the piece of land which we wanted is a part of the private possession of his family. Through the persuasion of his people, he yielded, however, and signed the agreement. The Eliza F. Drury Station was then founded, and placed in charge of Mr. James H. Dennis, who was formally presented to the king and chiefs as their teacher. We began at once to clear off the grounds; and brickmakers, sawyers, and shingle-makers, whom we carried with us, set to work getting out material for the house.

From Gbodobo I next visited Thurston Station, and met Mr. J. P. Gibson at his post. The dwelling-house was not finished. Although the people have always manifested some interest in the mission, they have not fulfilled their promise to help in the work. To "say and do not" is characteristic of the heathen. To my surprise, I found two huts in course of erection on the station, which were being built for a refugee from Rocktown. I immediately had the chiefs called together, and, after some talk, declared finally that unless the huts were re-

moved, we would leave the place. They offered several frivolous excuses, and after hearing our conclusion, said they would report the matter to the king on his return (he was then out of town) and let me know the result. A few days afterward a note from Mr. Gibson informed me that the huts were removed. The work is therefore still going on in spite of Satan's opposition.

FREE RUM ON THE CONGO.

Mr. W. T. Hornaday's book on this subject is published by the Women's Temperance Publication Association. It is a terrible tale of sin and misery, equal in moral and physical horror to the awful story of free opium in China. In the *New York Tribune* there is an extended notice of Mr. Hornaday's book which says that "When a number of States meet together in international council it may easily happen that the ethical standard finally dominating the proceedings is as much below the average of the Governments represented as they in their turn are below the average of popular morality. This was very clearly the case at that Berlin Conference of 1884-'85 which adopted the principle of free trade for the Congo, and in so doing at one stroke deprived the Congo Free State of a revenue for subsistence and threw Africa open to a crusade of debauchery. No more humiliating spectacle is often afforded the world than was exhibited on this occasion; when the United States and Great Britain vainly protested against the monstrous wrong projected against helpless heathendom by all powerful Christendom, and when the German and Dutch makers and sellers of the vilest alcoholic poisons, literally dictated their own terms to the Great Powers, and secured solemn assent to the infamous principle that the right to sell rum on the Congo without restriction was of more importance than the right of the African people to protection against physical and mental ruin.

"The evil work was consummated, however, and ever since a river of rum, broad and deep almost as the Congo itself, has been pouring into Africa. This is the first civilizing step taken by the Christian Powers since the abolition of slavery. As the evidence brought together by Mr. Hornaday in his telling little book clearly shows, the question of free rum on the Congo is rapidly assuming a gravity not even second to that of slavery. It may be that through the slavery of the past a considerable part of the negro family will ultimately be raised to real civilization, enlightenment and prosperity. But no future good can by any possibility spring from the present evil of free

rum on the Congo. The African races have a natural passion for intoxicants, and their climate is deadly to drinkers. These two facts are the keys to the whole situation. Rum has been welcomed by these grown-up children with fearful avidity. So eagerly is it sought, so precious is it held, that in many parts of Africa it has become the currency of the country. For purposes of barter it has superceded cloth and beads and everything else. Traders who have taken caravans into the interior loaded with the usual articles of truck have been obliged to return to the coast because the natives refused everything but rum.

“Mr. Hornaday gives statistics which show that in one year—1885—over 10,000,000 gallons of alcohol liquors were exported by the United States, the Netherlands, Germany, France, and Great Britain, to the Congo country. It is true that Germany and the Netherlands shipped by far the greater portion of the filthy stuff, their share amounting to 8,000,000 out of 10,000,000 gallons. It is to keep the way open for this abominable German and Dutch traffic that the other nations are discrediting themselves by participation in the shameful policy of free rum. Not that the United States and England are themselves guiltless. In the year named above New England rum to the amount of 737,650 gallons found its way to the Congo, and Great Britain sent 311,384 gallons. Neither the one nor the other quantity is considerable enough to afford even the most sordid excuse for the position taken by the representatives of the English-speaking peoples in this question. Self-interest of the most conscienceless kind is obviously the controlling influence in the case of Germany and Holland, but America and England are plainly sacrificing their characters and soiling their records only that some greedy and brutal foreign traders may be enriched through the ruin of the Negroes.

“There are in the Congo Basin just about as many people as in the United States at the last census. How many there will be ten years hence, however, is quite another consideration. In what we call civilization at home, population increases in a known ratio. In what we call civilization abroad, population shrinks with appalling rapidity. The Christian's rum has blasted savage races all over the globe. They wither under its destructive contact. At the rate it is now being poured into the Congo country only the usual results can be anticipated.

“The remedial measure proposed by Mr. Hornaday is a new conference of all the Powers to restrict and control the rum traffic. In considering the probabilities of success in such an undertaking, it

must be remembered that the United States, Great Britain, Italy and Belgium, are already committed against free rum on the Congo. Germany and the Netherlands are the obstacles to Christian legislation. With them the apparent controlling motive is naked greed of gain. The question is whether these recalcitrant Powers can be persuaded or shamed into abandoning the position they have taken; whether they can be induced to confront the wrath of their rum makers and sellers, in short.

"Free rum on the Congo could only be defended under a system of devil-worship. No consistent Christian can possibly excuse or abstain from denouncing it. But if Christendom by mere inaction suffers the evil to survive and spread, what is the religion worth? The question is compact and clear. The churches must take it up. It is emphatically their business. But it is also the business of every man and woman who respects and believes in modern civilization, and who has any feeling for humanity beyond what a savage possesses. As the case stands free rum must flourish on the Congo for twenty years unless the General Act of the Berlin Conference is superseded by fresh legislation. If, however, nothing is done to check the abominable traffic, it is evident that in much less than twenty years the inhabitants of the Congo Basin will have been fatally corrupted. Prompt, vigorous, and general action, is demanded, and to the end that the facts may be made known we hope that a wide circulation will be given Mr. Hornaday's striking account of the situation."

THE SEVENTY-FIRST ANNIVERSARY.

The seventy-first anniversary of the American Colonization Society was celebrated on Sunday evening, January 15, by appropriate services, at the New York Avenue Presbyterian church, Washington, D. C. There was a large attendance. The meeting was begun by prayer and the reading of the Scriptures, after which Rev. J. Aspinwall Hodge, D. D., of Hartford, Conn., was introduced as the preacher of the evening. His text was the 4th verse of the 67th Psalm: "Oh, let the nations be glad and sing for joy, for Thou shalt judge the people righteously, and govern the nations upon earth." The speaker preaced his remarks by a forcible exposition of the divine sovereignty over nations. There is no future retribution, no postponement of punishment, but He governs and punishes them now. This Government is according to justice and not mercy. There is a tendency to magnify God's love to the detriment of the true idea of His righteousness. We differ from all other nations in the fact that

while we are more nearly allied to the Anglo-Saxon race, the blood of all other races flows in our national veins. We welcome to our shores all races except the Chinese; but America is not a Siberia, nor a Mecca, nor an asylum. It is a home, the home of universal liberty.

Here nationalities soon blend, and these races become one people. Yet in all this amalgamation there are two notably exceptional cases,—two races that do not come into our community of fellowship, who are as isolated to-day among us as they were two hundred years ago. The American Indian, deceived by baubles, pressed back inch by inch by governmental coercion, betrayed by agents, swindled into shameful dependence, is one of these instances. No historian has ventured to recount his wrongs; no American citizen, from very shame, dare read such documents, even had they been prepared.

If we turn from this page of our national crimes we meet one still blacker in its horrible details. In our colonial history, and until 1808, we encouraged and legalized the African slave trade, and, although laws were passed against it, they were not enforced. On the breaking out of the war there were 4,000,000 Negrôes. There are at present 8,000,000. For reasons unknown to us men have been divided into races. They may adopt each other's customs; they may occupy each other's territory, but they must remain separate. Loyalty to race is the divine instinct that holds them apart. In this land Europeans quickly lose their identity, and are merged, but the African race must and ought to remain distinct. What has our supervision of two hundred and fifty years done for them? They have learned our language after a fashion, but 73 per cent. of them in our land can neither read nor write, and in reality know little or no more than did their forefathers when stolen from their homes.

We are in their debt, the speaker said; contrary to divine law we constituted ourselves the proprietors of this race, and we shall be held to strict account. What have we done for them? Very little of good; very much of evil! The Act of Emancipation was not a generosity, it was a military necessity, regarded by the North as a disagreeable expedient, and by the South as a theft. In a moment 4,000,000 slaves, trained to absolute dependence, without homes, lands, shelter, food or money, were thrown upon their own resources. That innumerable and fearful crimes did not occur, that famine did not despoil them, is to the credit of this despised race and not to ourselves. It is said that we have enfranchised them. To give the ballot to people who cannot read the names of those for whom they vote is a crime. Since the emancipation \$20,000,000 have been spent on the education of the Negroes; but what is that for a period of twenty

five years for that great race in their ignorance. The nation, as such, has done nothing for them. They have not asked for lands or food, but they have cried loud and long for education. Their environment is antagonistic. These two races cannot live together as equals.

The Negroes are now bethinking themselves of the land from whence their forefathers were dragged, although, personally, they have no other fatherland than this. As a race they can recall no pleasant memories of Africa; they have scarcely heard of this Colonization Society. But the knowledge of what is open to them in Africa is dawning upon them, and it will soon produce prodigious results. The increase of their population here is far more alarming than the growth of the surplus in the treasury. Send those who are willing to go; start the emigration by governmental aid, and before long this unnatural association of the two antagonistic races will be stopped, and America will be for Americans, while over the portals of the Dark Continent will be read: "Africa for Africans; no admittance for purposes of permanent residence except to natives." Petitions are yearly presented to Congress from Negroes asking for assistance to this end.

The sermon by Rev. Dr. Hodge has been printed in suitable form for circulation and distribution. The Seventy-first Annual Report of the American Colonization Society, presented on the same occasion, appears elsewhere in the REPOSITORY. It has also been issued in pamphlet form, and may be had, with the sermon by Rev. Dr. Hodge, on application at the Society's office.

Correspondence of The Standard of the Cross.

ALL SAINTS HALL, LIBERIA.

Miss Margaretta Scott, from Beulah, Liberia, Africa, addressed a large congregation in the chapel of the Church of the Ascension, Baltimore, on Sunday afternoon, February 12. Seven years ago she made an address to a congregation in the same chapel, some of whom were present on this occasion and gave her cordial greetings. Miss Scott, in simple, yet touchingly interesting manner, told the story of her experience and work in the distant land where has been her home for quite twenty-three years.

She said one of the greatest impediments to civilization and Christianity in Africa is the great quantity of rum and gin sent out by Christian people. Yet Christianity is making progress in Liberia. The Lord's Day is observed in the settlements, business of all kinds is suspended.

Miss Scott paid beautiful tributes to Bishops Payne, Auer and Ferguson. The devoted work of these and other godly men and wo-

men will in the early future bear rich fruits. Seven years ago she began a school for girls at Beulah, thirteen miles up the St. John's river upon a tract of 200 acres of land, given by the Liberian government. It is a healthy locality, high above the level of the sea, no swamp, no malaria, and entire absence of the lassitude experienced on the seaboard. The nights are always cool, and the water pure and refreshing.

She hopes at an early day to erect a substantial stone building equipped for school and home life; then the frame building, entirely too small for the school, will be devoted to a manual labor school. The proposed building will have room for sixty girls, who will, with God's blessing, become women of influence in the moral, social and religious life of Liberia. The scholars, in addition to the regular course of instruction, are taught the practical, useful things of every day life, in housekeeping, sewing, etc. She earnestly asked for the prayers, offerings and services of all, so she could go back to Africa and put up the building without danger of incurring debt.

Hitherto hath the Lord helped this work. Who can estimate the influence of All Saints' Hall in moulding the daughters of Liberia into earnest Christian women, good wives, true mothers, upon the home and social life of the young Republic.

From the Sun of New York, Jan. 20.

JOHN NORMAN REPORTS ON LIBERIA.

There was a racket that would have delighted a linguist on board the bark Liberia, as she sailed into port on Tuesday after a forty-three days' voyage from the Republic of Liberia. Passengers were few, but 38 parrots, all that were left of 90 that started on the voyage, talked several African dialects,

John Norman, a passenger from Liberia, a short, intelligent-looking Negro, with snapping eyes, spent his first day ashore in close communion with the stove in the Inspector's office.

"Liberia has been much abused," he said. "The accounts published of it would make it out a hot bed of snakes and malaria, and totally unfit for habitation. The climate has changed much in the last few years. The swamps have been drained, land cleared, and we have none of the oppressive heat which formerly made it a place to be shunned. It is almost impossible for a white man to become acclimated. Even the Negro has the fever when he first goes there.

"I went to Liberia from Topeka, Kansas, with a wife and one child, at my own expense, in 1882. After the war I kept a grocery in Kansas for eleven years, and, reading about the opening in Liberia

sold out and went there. In 1885 I brought my wife and child back to this country and have now come after them again, as I have a good home for them there, and also intend to take back some of my people in the South. Is the land good? There is no better. I have 185 acres twenty miles in the interior from the capital, Monrovia, and at present have sixty acres under cultivation. I raise coffee, bananas, potatoes, cocoanuts, ginger, arrow root, and lemons. We can raise a crop of potatoes in three months, and, as we have no winter, there is always something growing. Our labor is done mostly by the natives. We pay them about twenty-cents a day, and they supply their own food. They care little about money and would rather have tobacco and fancy articles. These they often trade with those further in the interior for ivory and gold dust, which they in turn sell to us for more knick-knacks.

"Every Negro that emigrates from the States gets twenty-five acres of land from the Government. Additional uncleared land can be bought for about twenty-five cents an acre.

"Bishop Taylor has been doing a good work there, and is beloved by all the people. When a new mission is started and gets to be self-supporting the Bishop cuts off the allowance of money and tells the missionary that he has good fertile land and great natural resources, and he must make his living from them. I tell you Liberia is no place for lazy people or old people. The old ones die and do us no good, while the lazy are only a drag on us, and we have enough of them now. What we want is intelligent, hard-working men, and if they will come to us I can warrant them a good living. There is a good opening for business men. I shall take back with me goods to start a store. As we get more land cleared our trade will increase. We cannot begin now to supply the demands of the vessels that come in for provisions. High prices are charged for all commodities, and even after paying for transportation a handsome profit remains to the trader. I have hired a man to take charge of my plantation, and expect to return in about a year.

"Of course our Government is as yet crude, and, like all new Governments, rather weak. The leaders are not the best men, but after we have cleared our land and established a flourishing business we can find good enough men to take the lead. Now we don't need them. We have a militia and drill once a month, with musters once in three months. The hostile natives in the interior are afraid of our cannon and muskets, or, as they call them, 'pickaninny guns.' They tell us that we dare not throw them away and fight with knives in a square hand-to-hand battle, and I guess they're right."

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

During the Month of December, 1887.

NEW YORK. (\$100 00.)		<i>Muscogee</i> . Isaac Trout and Albert	
<i>New York City</i> . Messrs Yates		Chenowith, toward cost of	
& Porterfield.....	100 00	passage to Liberia..	30 00
PENNSYLVANIA. (\$700 00.)		FOR REPOSITORY. (\$3 50.)	
<i>Philadelphia</i> . Pennsylvania Col-		Massachusetts, \$1. Connecti-	
onization Society, John Welsh		cut, \$1. Florida, 50c. Tennes-	
Dulles Esq., Treasurer....	700 00	see, \$1.....	3 50
FLORIDA. (\$30 00.)		RECAPITULATION.	
<i>Gainesville</i> J. R. Feamster \$13.		Donations.....	800 00
Henry Gaines and William		For African Repository.....	3 50
Donald, \$9. Wesley Blake,		Applicants toward passage	60 00
\$8. toward cost of passage to		Rent of Colonization Building	384 00
Liberia.....	30 00	Interest for Schools in Liberia	90 00
INDIAN TERRITORY. (\$30 00.)		Total Receipts in December.	\$1,537 50

During the Month of January, 1888.

VERMONT. (\$2 00.)		and Sampson Zow, each \$1.	
<i>St. Johnsbury</i> . Mrs. A. F. Kid-		toward cost of passage to Li-	
der.....	2 00	beria.....	2 00
MASSACHUSETTS. (\$70 00.)		MISSISSIPPI. (\$1 00.)	
<i>Newburyport</i> . Legacy of Mrs.		<i>Bradley</i> . Isham Quinn. tow-	
Harriet Sanborn, by W. D		ard cost of passage to Liberia.	1 00
Northend, Ex.....	70 00	FOR REPOSITORY. (\$2 00.)	
NEW JERSEY. (\$50 00.)		Connecticut \$1. Georgia \$1....	2 00
<i>Princeton</i> . Miss. Janetta Alexan-		RECAPITULATION.	
der.....	50 00	Donations.....	52 00
FLORIDA. (\$65 50.)		Legacy.....	70 00
<i>Rochelle</i> . John E. Jones, toward		For African Repository.	2 00
cost of passage to Liberia... ..	60 00	Applicants toward passage ...	66 50
<i>Gainesville</i> . Neill Cambridge,		Rent of Colonization Building.	79 00
toward cost of passage to Li-		Interest ..	115 00
beria	3 50	Total Receipts in January.	\$384 50
<i>Live Oak</i> . Edward Washington			

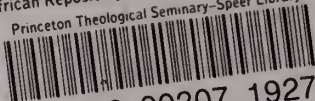
During the Month of February, 1888.

VIRGINIA. (\$1 00.)		Donation.....	1 00
<i>Alexandria</i> . Mrs. M. B. Black-		For African Repository.....	1 00
ford.....	1 00	Rent of Colonization Building.	68 00
FOR REPOSITORY, (\$1 00.)		Interest.....	105 00
<i>New York</i>	1 00	Interest for Schools in Liberia.	29 20
RECAPITULATION.		Total Receipts in February.	\$204 20

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African Repository

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